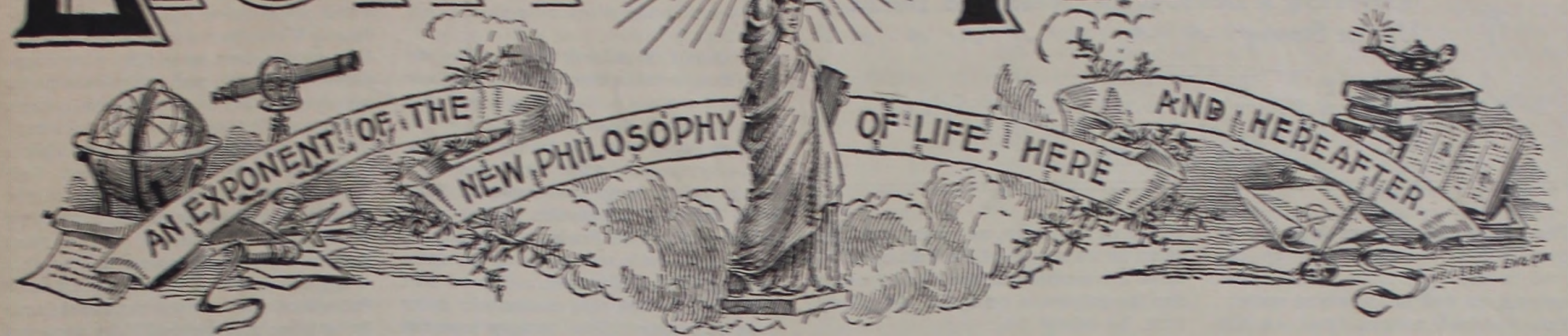


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# LIGHT OF TRUTH



VOL. XXVI, No. 25. COLUMBUS, O., JUNE 23, 1900. PRICES: Single Copy, 5c., \$1.50 Per Annum.

## LIFE'S SOARS.

They say the world is round, and yet  
I often think it square,  
So many little hurts we get  
From corners here and there.  
But one great truth in life I've found,  
While journeying to the West—  
The only folks who really wound  
Are those we love the best.

The man you thoroughly despise  
Can rouse your wrath, 'tis true,  
Ambivalence in your heart will rise  
At things mere strangers do,  
But those are only passing ills.  
This rule all lives will prove—  
The stinging wound which aches and thrills  
Is dealt by hands we love.

The choicest gift, the sweetest grace,  
Are oft to strangers shown.  
The careless men, the frowning face,  
Are given to your own.  
We flatter those we scarcely know,  
We please the fleeting guest,  
And deal full many a thoughtless blow  
To those who love us best.

Love does not grow on every tree  
Nor true hearts yearly bloom.  
Alas for those who only see  
This out across a tomb!  
But soon or late, the fact grows plain  
To all through sorrows test—  
The only folks who give us pain  
Are those we love the best.

## MAN HAS NEVER FALLEN, EXCEPT UPWARD.

The Rev. Minot J. Savage, in the "North American Review" for April, says Light, expresses his thought in regard to the revolution which is in progress in the religious thoughts of the world, and is, as usual, quite optimistic. He thinks that the world is going to be a happier and better place when the older theological conceptions of Christianity disappear. "The loss is only for the sake of larger and finer gain. We lost the pessimistic theories of a wicked creation, a ruined race, total depravity, an angry God, blight, curse, endless and hopeless pain—that is all." Religion will remain, says Dr. Savage; the conception of God will remain; so also will the belief in the higher man, the Christ within:

"For the first time in the history of human thought, we have a conception of man that is worthy, inspiring and hopeful. A race once perfect in innocence, but now fallen and ruined; a race become morally incapable of all good; a race doomed to endless despair, except in the case of 'the few that be saved,' and 'elect' company chosen to illustrate God's grace; a race living in age-long rejection of divine truth and goodness, and so drifting down the hopeless rapids to the abyss; such is the picture presented to us in all the old creeds. But now what? A race starting, indeed, on the border line of the animal world, but with what a history and what an outlook! Along a pathway of struggle and tears and blood, ever up and on, sloughing off

the animal, climbing to brain, and heart and conscience, until figures like Buddha and Jesus stand up out of the darkness! Legislators and singers and artists and discoverers and inventors and scientists and teachers and martyrs and witnesses, a long line of the great and the good, increasing with every age, testify not the fall, but the magnificent ascent of the race! From what low beginnings have we come, until we have at last the right to cry: 'Now are we sons of God; and it does not yet appear what we shall be!' In the face of a history like this, I do not envy the man who can sneer at Darwinism as irreligious, and find more 'piety' in a theory that makes us all 'children of hell.' With a past like this behind us, what is there we may not aspire to in the future? A perfect 'kingdom of God' becomes a perfectly reasonable dream. Every new truth discovered is just so much more known of God; and every new and higher adjustment of the individual or social life to the higher truths is one more step in the eternal ascent of religion toward God."

NOTICE.—If you want stock in King Solomon's Mining company at 20 cents a share, correspond with this office at once. Telegraph, if necessary, to secure this stock before it advances to 50 cents, July 1st.

## THE DIVINE STATUS OF WOMAN.

By Elizabeth Cady Stanton.

Locke, the English philosopher, said: "Every child is born into the world like a piece of blank paper, that you may write thereon whatever you will." "Nay! nay!" said Descartes, the French philosopher; "every child comes into the world with all its possibilities; you can not add one new faculty—you can simply develop what you find there."

In prenatal education we decide the basis of future character. Every thought and feeling of the mother's soul, her companionship, her environments—all are indelibly impressed, for weal or woe, on the new being. Man can only contribute to the perfection of this new life by making the aspirations and surroundings of the great artist as elevating as possible. The intellectual, moral and spiritual attitude of the mother at that time decides the status of the future man.

Woman is the most responsible factor in race-building; and in the full development of all her powers we lay the cornerstone of the new civilization. Whoever seeks to degrade the mother of the race—to destroy her self-respect and self-assertion, to limit her opportunities for higher education, more lib-

eral thoughts and a broader sphere of action—limits man's development and blocks the wheels of progress for the entire human family.

Socialism is the feminine thought in humanity—the mother's desire that all her children should share equally in the good things of life. If woman could express her idea in government, it would be a pure democracy, representing the highest good for all the people. Monarchies, empires and kingdoms are the masculine idea—the rule of the few over the many.

If progress depends on the equal recognition of the masculine and feminine elements in the laws and lawmakers, the sooner woman is enfranchised will socialistic principles in government be possible. Woman's emancipation is necessarily the primal step in the socialistic movement. "The first desire of every cultured mind," says Matthew Arnold, "is to take part in the great work of government."—Mind.

## A HIGHLY IMPRESSIONAL MEDIUM.

In the last number of his Archivio di Psichiatria, Antropologia e Criminologia, Professor Lombroso speaks of the remarkable sensitiveness to spiritual impression of Dr. Celesia, whom he describes as "one of the most distinguished of our younger scientists," says the Harbinger of Light. This gentleman, writing to the professor, says: "In spite of my disbelief in Spiritualism, it is my duty to verify the accuracy of my presentiments." And then he goes on to relate how, when passing the exhibition building at Como, about 3 o'clock in the afternoon of the 4th of February, 1899, and observing a plate upon it indicating that it was insured in the Compagnia Anonima di Assicurazione, of Milan, he observed to Sig. Luigi Ralli, a barrister, who was with him at the time, "We must sell out our shares in that company, for I have a most vivid presage that the exhibition will be destroyed by fire." As many remarkable presentiments of a similar kind had been previously verified, his mother sold out the shares she held in the company for about nine years, and representing a value of nearly £6,000 sterling, between the 20th of February and the 28th of March; and the sale was effected through Sig. Augusto Caviglia, a sharebroker of Milan. On the 8th of July the exhibition was burnt to the ground; and every time Dr. Celesia visited the building during the few days preceding the disaster, he was observed by his friend, Cattaneo Ernesto, to be weighed down by melancholy, as if impressed by some impending calamity. The facts, as related by Professor Lombroso, are corroborated by letters from Dr. Celesia's mother,

from the stock broker and from his two friends Ralli and Ernesto. The professor regards it as a case of telepathy; but granting that Dr. Celesia is the recipient of the telepathic message, who is the sender of it? There must be an operator at the other end of the wire. That operator is obviously an intelligent being; and what other hypothesis is adequate to cover the facts of the case than this, that the intelligent operator, or impressor, is a friendly spirit, interested in and watching over the welfare of the Celesia family?

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## QUEEN CATHERINE'S RESTLESS SPIRIT.

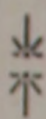
During the past few days one of the ghosts that are said to haunt various parts of Hampton Court Palace has reappeared, says the London Pall Mall Gazette. The palace authorities have been informed by an artist that, while engaged in sketching old Flemish tapestry in the "guard watching chamber," a spectre hand, white and delicate and richly jeweled, has persistently intruded between him and the tapestry. On the last appearance of the phantom he made a hurried sketch of the hand, and also of a diamond ring on the forefinger. The phantom hand (writes a correspondent) is believed to be that of Queen Catherine Howard, one of the wives of King Henry VIII, whose spirit is described as the most fearful of all the apparitions that wander within the walls of the historic building. History states that Catherine one day escaped from a room to which she had been confined by order of the king, and on hastening across the haunted gallery was seized by the guards and, despite her shrieks and protestations, removed to her room. Since then the scene has, it is said, been re-enacted repeatedly by a tall figure clad in white.

There is a sensible article in the July Delineator that will be read with pleasure by troubled mothers. It relates to Amusements for Sick Children. It is the first of a series of articles along that line by Lina Beard, the famous sister of the famous cartoonist and author, Dan Beard. Miss Beard's volume, "The American Girl's Handy Book," has made her known in thousands of American homes.

CHRIST THE SOCIALIST.—By the author of "Philip Myers' Scheme." Arena print. 50 cents; 357 pages.



# COMPETITION . . .



Its Law in Nature and Its Meaning in Evolution—How It Destroys the Weak and Builds Up the Strong

*An Address Delivered Before the Puritan Conference of Congregational Churches at Newton Falls, O., by  
Rev. Henry Stauffer.*

The law of competition is a law of nature, whose workings may be observed in the vegetable and animal kingdoms, as well as in human society.

Two hundred acorns, lying on the ground, begin to sprout at the same time, and seem to have equal chances to develop into oaks; but some are endowed with more vitality than others. They begin the struggle for growth by competing for the same sunshine and moisture; for, to compete is to strive for the same thing sought by another at the same time.

Before very long a slight difference in color, size and vigor will appear. The stronger are beginning to get the advantage of the weaker.

In the course of ten years the successful competitor will have so overshadowed the weaker ones that they are ready to give up the struggle for existence; whereas the few more fortunate ones that have made the greatest growth are becoming thriffter every day; because by the working of this stern law of nature, these successful ones have a much better chance now that their competitors for the means of life have given them a clear field.

The farmer plants corn in May, and at once the battle for existence begins between the corn and the weeds; and he promptly throws his wisdom and energy on the side of the corn and against the weeds, and thus the more useful plant wins in the struggle.

The inevitable result of the struggle for existence under the law of competition is the weeding out of the weaker, and the favoring of the stronger, unless man interferes with the process.

Among animals, the one having the sharpest claws, the longest spur, the strongest horn, or that can summon the greatest strength to the battle, is always the successful competitor.

It is a well known fact that the large fish actually eat the smaller ones. In society the same law may be seen in operation everywhere. The farmer in Kansas competes with the farmer in Ohio, and the farmer in the United States competes with the farmers in Russia and India; for American and Russian and Indian wheat are sent to the same market.

Modern transportation facilities have brought every part of the earth into competition with every other part.

In business circles, wholesale merchants compete for the same retail trade, and the retail merchants, in a given community, compete for the custom of the same families.

In the labor world, the members of the same trade are necessarily brought into competition with one another, and the employed, as a class, are forced to compete with the employers as a class, for their share of the profits created jointly by capital and labor.

Nor is this all; musicians, teachers, lawyers, physicians and even ministers compete with members of the same profession. Churches compete with churches, and cities with cities; nations compete with nations, sometimes in the peaceful sphere of commerce and sometimes on the bloody field of battle.

The law of competition being so uni-

versal in its sweep, and being in operation in all stages of civilization, must have the sanction of the God of nature for its existence, and can not, therefore, be wholly bad.

For the instinct of self-preservation, which leads a man to secure the means to sustain his own life, and by so doing brings him into competition with his fellow men in a hundred ways, was implanted by the Creator with a view to man's well being.

The law of competition, by throwing every man on his own resources in the struggle for existence, has developed self-reliance, foresight, inventiveness and individuality. On the other hand, those who lacked the necessary mental and moral equipment to enable them to wage a successful warfare, deteriorated and were at last weeded out by the law of the survival of the fittest.

Since the application of steam as a motive power, and the invention of labor labor-saving machinery, the strong have had ready at hand the facilities for producing wealth as never before. And, although ours is but a new country, yet there exists already a contrast between congested wealth and poverty, absolute and relative, which is causing statesmen, moralists and ministers great anxiety as to the end toward which we may be drifting.

I am to define the ethical attitude of Jesus toward this law, by whose action the strong are daily growing stronger, and the weakest, unless helped, are becoming weaker. The ethical temper of Jesus seems at first to be entirely contradictory to the life of nature and the life we, as men, are compelled to live, as members of society. The God of nature seems harsh and unsympathetic, whereas the God who expressed himself through the personality and teaching of Jesus, is a being of tender love toward all men, and especially toward the unsuccessful and the weak.

The teaching and example of Jesus are an emphatic contradiction to the scramble for wealth, which we see all about us, and the rapid accumulation of great fortunes by the formation of trusts. The desire for money has become a great national peril, to be ranked with that of intemperance and disrespect for law.

Let us ponder the meaning of these words from the lips of the authoritative teacher:

"Take heed and beware of covetousness." Luke 12:15.

"Ye can not serve God and mammon." Luke 16:13.

"And the Pharisees, who were lovers of money, heard all these things, and they scoffed at Him." Luke 16:13-14.

"Verily I say unto you, it is hard for a rich man to enter the kingdom of heaven." Matt. 19:23.

Does anyone think the organizers and managers of our gigantic trusts are in harmony with these sentiments in regard to wealth? The following dispatch was sent from New York by the Associated Press a month ago: "New York, March 15.—The Standard Oil company today disburses twenty million dollars in dividends. The direc-

tors declared a few weeks ago the regular quarterly dividend of three per cent on the \$100,000,000 common stock, and 17 per cent in an extra cash dividend. This probably is the largest cash disbursement ever made at any one time on the stock of a single corporation."

It should be added that during the last four months the price of oil was raised 3 cents a gallon, which explains this enormous dividend.

Every man who has in his heart the same sympathy with the poor and weak which Jesus has, must be filled with burning indignation at the cruel selfishness which leads a company of men to do such acts of gross injustice toward their fellowmen. These men have not earned this excessively large sum of money. They simply invested in Standard Oil stock and pocketed their ill-gotten gains. And when it is remembered that this extra 3 cents a gallon came almost entirely from the common people and the very poor, some of whom are very glad for the chance to earn one dollar a day, the enormity of the injustice becomes still more glaring.

Jesus Christ, the mightiest ethical force making for unselfishness which the world has ever seen, condemns the inhuman greed which moves a set of men to enrich themselves by levying a tax on their fellow-citizens, thus taking from them that for which they fail to make adequate returns in service or commodities.

Whatever may be said about the law of competition in the past, we have evidently come to a stage of development when its severity needs to be checked by laying special emphasis on co-operation and altruism. The struggle for the life of self must be fully counterbalanced by a strenuous struggle for the life of others. The law of competition under which our immense material resources have been developed, has produced the following results: A dangerous inequality between the very rich on the one hand and the very poor on the other.

It is not true, however, as is sometimes asserted, that the wage earners of this land are actually growing poorer every year. In my efforts to get at the exact facts of the case, I wrote to the Hon. Carroll D. Wright, United States commissioner of labor at Washington, D. C., than whom there is no higher authority in the land. Following is his reply in part:

"The general progress of wages is shown not so much by rates per day as by annual earnings. Such statements are more difficult to obtain, but they indicate tendencies. For this purpose we may use our census reports, which state aggregate earnings, and also the average number of persons among whom the earnings are divided. In 1850 the average annual earnings of each employe engaged in manufacturing and mechanical pursuits (excluding officers and clerks) men, women and children, in round numbers, were \$247; in 1860, \$289; in 1870, \$302; in 1880, \$347; and in 1890 \$445. These statements are not mathematically accurate, because the divisor used is not always sure, but the figures show steady, positive increase in the average annual earnings of the employes in our industrial pursuits, and are corroborated by individual state investigations, especially by the Massachusetts state census of 1895. Like results are shown by the investigations of foreign conditions; there has been a constant increase of wages since the century opened. The great reports on wages now being published by the British department of Labor and the bureau of labor in continental countries all show the same general tendency, and that wages in the United

States are higher than in any other country."

If this be true, why is there so much discontent among working men? Simply because, as a class, they are not getting their full share of the profits which their labor has helped to produce. While they are in a better condition than they were fifty years ago, so far as wages and organization are concerned, they are relatively poorer, that is, while they have moved forward their rate of motion has been slower than that of the employing class. Colonel James Kilbourne is one of the largest and most generous employers of labor in Columbus, O. A few years ago, in reply to the question, "Are the wage earners, as a class, getting their full share of the profits produced jointly by labor and capital?" he answered as follows: "As a class they are not. While it is true that the standard of living among working people has greatly improved during the present century, it is, considering the vast increase in wealth, and change in general conditions during that time, still far from being what it should be." This fact alone explains the constant growth of the army of the discontented all over the land. And the haughtiness of some great corporations and the unjust immunity from taxation which they have been able to secure, only adds fuel to the smoldering fire of discontent.

One of the best illustrations of this statement is found this very hour in Idaho, where the managers of a system of mines worth \$40,000,000, are having so serious trouble with their men, as to justify the calling out of United States troops to preserve the peace. Now, so much influence did the owners of this vast property possess over the legislature of Idaho as to be able to secure the passage of a special law exempting them from taxation.

The papers sometimes speak of certain labor agitators as dangerous. What makes them dangerous? Not so much what they say in defense of socialism as the existence of such facts as I have cited in regard to the Standard Oil trust and the mining syndicate of Idaho.

The second legitimate outcome of the individual struggle for existence under the law of competition is trusts and combines. The trust made its appearance some years ago with the advent of the Standard Oil company, but two years ago a trust-forming mania suddenly seized the business of the country. The capital stock of all the industries organized into trusts up to December, 1898, amounted to \$916,000,000. But during January and February, 1899, alone, the figures rose to \$1,106,000,000, and since that time this tendency has gone forward with leaps and bounds till the prices of many of the necessities of life are controlled by trusts; and during the very time these have been formed we have seen a gradual rising of prices.

What, as Christians, shall we say about trusts? Or, how shall we define the ethical attitude of Jesus toward them?

It is evident that competition has broken down. It no longer controls prices. They are now controlled by combination, rather than by competition. And I cannot say that I am sorry that free, unchecked competition has been partly left behind in the march of civilization. For I believe that the evils of unregulated competition are greater even than the evils which are incident to the trusts.

I believe in evolution, which is another name for progress of gradual, orderly change from worse conditions to better conditions. The self-binder is the old sickle of our grandfathers evolved. And when the twine binder







## MISCELLANEOUS.

1925-1926.

From Boston Unitarianism Went Out:  
To Boston Unitarianism Returns.

The American Unitarian association has just celebrated its seventy-fifth anniversary, and it has been made a week of rejoicing for liberals of every school of thought; a feast of good things; of wine in the best well refined.

The exercises began Monday, May 21 and lasted throughout the week. Every day's session opened with a song and prayer service at King's Chapel, and it was never my privilege to be in any assembly where the spiritual current was so strong and pure.

The holy spirit that came down to men in the ages of the past—the same spirit descends to us in these latter days whenever there is an ascension to meet it; and if it did not come down in fuller measure in diviner version, it would be to our disgrace.

Delegates were present from India and Japan, Hungary, Belgium, Germany and England.

The Brahma Samaj is classed as an associate church. Mosoomdar was in Boston after an absence of seven years and opened the conference with an address in Channing hall, in the new building of the association opposite the Congregational House on Beacon street. His topic was "The World's Need of a Spiritual Religion," and it was treated in the powerful and matchless style of eloquence, which belongs to Mosoomdar alone.

He said in part: "Man is not always a spirit; sometimes he is a block of stone; sometimes he is an animal, sometimes he is a thinking mind, and only when he cultivates the spiritual instinct by which he sees God, does he become a spirit. How can we love and reverence what we have never seen? The great prophets and teachers of the world, Zoroaster, Buddha, and, greatest of all, Jesus, these saw God face to face; they spoke and their speech was undying. The sweet psalms of David, the eternal prophecies of Isaiah, have power to move us still, because they are stamped with this living knowledge of God. But why all this religion at second-hand? Is God dead? Is he not now as near to man's spirit as he has ever been in the past? There is an eye behind the eye, an ear behind the ear, with which the spirit within rises to meet the spirit without; and when this attainment is complete the physical senses become the servant and the organ of the spirit, and reverberate its music in the objective world. God is not only the life of my spirit and the life of my mind. He is also, I dare affirm, the life of my body. There is no revelation from without, no matter what saint, prophet or savior has given it, that is of any value, unless it is accompanied by a revelation from within. Teach that to your congregations."

The great public meetings were held in Tremont Temple, which was beautifully decorated for the occasion; a large velvet scroll over the platform embroidered with the association's name; the two tiers of balconies draped with flags and with blue bunting, inscribed with the names of great Unitarians in gold letters—Martineau and Emerson, Channing and Parker, and so on through a long and brilliant list of nearly 30 names.

Robert Collyer, who has a voice of great vitality and power, read the opening hymn, that beautiful hymn of Samuel Longfellow's beginning:

"O Life, that maketh all things new—  
The blooming earth, the thoughts of men;

Our pilgrim feet wet with thy dew,  
In gladness hither turn again."

The meetings continued through the week with unabated interest, a revelation to those who were not acquainted with the power and spirituality of the Unitarian faith.

No doubt there is an element of cold, unlovely intellectuality in Unitarianism, but its power does not come from that, and it was not in evidence during these meetings.

As Mosoomdar said: "We have been called dead, but we are not only alive, we are even offensively alive."

On the closing day of the convention Dr. Edward Everett Hale said: "Unitarianism means independence. It means that every man shall come to God in his own way. We will not deny fellowship to a man that worships 175 gods, or he may have only one god. At the recent ecumenical council in New York, not a word was said from first to last about eternal punishment, so near have we come together. But you gave up the doctrine of total depravity because you did not dare to say that 19 out of 20 would be condemned to eternal suffering, and that God would raise the twentieth up to heaven."

Dr. Bradford presented the greetings of the Congregational churches. He spoke of the heresy trials in the Presbyterian church, and said they had served only to give greater influence to the heretics. "Some have found refuge in other churches. But one has gone from the Presbyterian frying pan to the Episcopalian fire, and nothing but a special dispensation of Providence has prevented another heresy trial. No man can be truly called liberal who is not just as anxious to protect his opponents in liberty of thought as to claim it for himself."

Mrs. Julia Ward Howe gave the closing benediction.

Almost across the road from Tremont Temple, in Park Street church, the Evangelists were holding the fort for a true-blue orthodoxy—the conference of the New England churches. I stooped at one of their noon meetings just in time to hear Sankey's inimitable singing. He is in Boston for the first time since the death of Moody. It is a far cry to the time when Park Street church made public prayers against Theodore Parker. I know a lady who wrote down some of their prayers. They prayed that the Lord would enter his house and throw him into confusion, and that he might do no more mischief, and other such amiabilities.

Theodore Parker still lives, in realms of spirit far above our opaque, heresy-hunting earth atmosphere, and it must be that he has rejoiced in heaven to see the increasing triumph of liberal thought, to see that men are less and less inclined to ask other men, "Please may I think a little?"

Park Street church has made for itself a bad karma by its persecution of heretics, and earned the sobriquet of the "Brimstone Church," a sobriquet which bids fair to live on as long as one stone rests on another—nothing sticks like a nickname.

FLORENCE McGRAUGH.

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Miss Backbay—"Gracious! How inflamed your eyes are! Have you a cold?" Miss Bostoncommon—"Yes; I fear I took off my winter eyeglasses too soon."

## A PLEA FOR MORE GROVE MEETINGS.

The time is now upon us when the beautiful groves are in all their height of summer glory. "God's first temples," as they have been correctly called, are of all places the most suitable for the promulgation of spiritual truths and natural religion. There is no other place so full of the inspiration of eternal truth as the beautiful grove. Where the birds can sing in all their freedom, where the trees can bloom forth in all their wealth of blossom and foliage, where the soft sighing of the wind through the lofty branches speaks of a higher existence and a loftier aspiration, where nature teaches freedom and happiness, there, surely is of all others the ideal place for spiritual meetings. Hundreds of beautiful groves and city parks ought to be utilized every summer for a series of meetings under the banner of our philosophy. There we can sow the seeds of spiritual truth which will later on permeate the surrounding localities and leaven the whole lump of sorrowing, struggling humanity. "God's first temples" are better suited to our purpose than the costly edifices of stone, or other material where the congregations are made up of self-seeking, fashion-worshipping and creed-bound professors of religion.

Let us get back to first principles and utilize the beautiful natural temples for the promulgation of our philosophy.

A hundred of these meetings in every state once or twice a year would not be too much for us to do for the cause we love.

The camps are doing a good work but they are too far away from the general isolated adherents of our cause for all of them to attend.

The influence of these grove meetings would cover a far greater territory and reach a larger percentage of the population than any of our largest camps. In many places groves can be had without expense, city parks can be utilized and more good can be done than by any other kind of meetings. Let us by all means have more grove meetings.

W. E. BONNEY.

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## OBITUARY.

The funeral of Richard McLain, an old Seditionist of Dexter, Mich., took place May 15 at the Baptist church of the above named place. Abbie E. Sheets officiated.

Alexander F. Buchanan passed to spirit realm May 24, at his new residence, at Peekskill, N. Y., age 74. He was a member of the Yorkville Spiritual Society and aided much in its organization, and continued to contribute liberally after his removal to Peekskill. His life was fraught with vicissitudes, but crowned with success, material and spiritual. The funeral occurred May 27, Mrs. Helen T. Buchanan presiding.

TITUS MERRITT.

In loving memory of Martha Rosanna Loomis Baker, daughter of Henry and Susan Chas. Chas. Loomis and wife of Henry Fisk Baker, who died May 18, 1896.

One year, one year, one little year,  
And so much gone!  
And yet the even flow of life  
March calmly on.  
Where hast thou been this year, beloved?  
What hast thou seen?  
What visions fair, what glorious life  
Where thou hast been?  
The veil—the veil so thin, so strong,  
Twixt us and thee—  
The mystic veil. When shall it fall,  
That we may see?

At 10 o'clock, 12, on June 1, in the 66th year of his age, Philip H. Biddison, after a lingering illness.

A man of spotless character and unblemished reputation, Mr. Biddison was beloved and respected by all as was testified by the large concourse of citizens who attended his funeral. As an old friend of the deceased and his family, the writer was called from St. Louis to conduct the funeral services.

The A. O. U. W., of which Mr. Biddison was a prominent and influential member, also rendered very impressive ceremonies at the grave.

A widow and one child mourn his absence in visible form, but have the sweet consolation of Spiritualism to sustain them in their sorrow.

W. F. PECK.

## CONSCIENCE WAS AN EXTRA.

The visitor to London was seated at a table in one of the expensive restaurants in the West End thinking of various things as he read over the bill of fare and observed the prices.

"By thunder!" he exclaimed to the waiter, "haven't you got any conscience at all in this place?"

"Beg pardon?" returned the haughty servitor.

"Haven't you got any conscience—conscience—conscience? Don't you understand?"

The waiter picked up the bill of fare and began looking it over.

"I don't know if we have or not," he said, "if we have it's on the bill; if we ain't it's a extra. Them's the rules, sir."

## BOXES OF GOLD

Send for Letters About Grape-Nuts.

330 boxes of gold and greenbacks will be sent to persons writing interesting and truthful letters about the good that has been done by the use of Grape-Nuts food.

10 little boxes, each containing a \$10 gold piece, will be sent to the writers of the most interesting letters.

20 boxes each containing a \$5 gold piece to the 20 next most interesting writers, and a \$1 greenback will go to each of the 300 next best. A committee of 3 to make the decision and the prizes sent on July 3, 1900.

Write plain, sensible letters, giving detailed facts of ill-health caused from improper food and explain the improvement, the gain in strength, in weight, or in brain power after using Grape-Nuts food.

It is a profound fact that most ailments of humanity come from improper and non-nourishing food, such as white bread, hot biscuit, starchy and uncooked cereals, etc.

A change to perfectly cooked, pre-digested food like Grape-Nuts, scientifically made and containing exactly the elements nature requires for building the delicate and wonderful cells of brain and body, will quickly change a half sick person to a well person. Food, good food, is Nature's strongest weapon of defense.

Include in letter the true names and addresses, carefully written, of 20 persons, not very well, to whom we can write regarding the food cure by Grape-Nuts.

Almost everyone interested in pure food is willing to have his or her name appear in the papers for such help as they may offer the human race. A request, however, to omit name will be respected. Try for one of the 330 prizes. Everyone has an equal show. Don't write poetry, but just honest and interesting facts about the good you have obtained from the pure food Grape-Nuts. If a man or woman has found a true way to get well and keep well, it should be a pleasure to stretch a helping hand to humanity, by telling the facts.

Write your name and address plainly on letter and mail promptly to the Postum Cereal Co., Ltd., Battle Creek, Mich. Prizes sent July 3.



## FTER DEATH.

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## LIFE AFTER DEATH.

In the current number of Harper's Monthly Magazine Dr. James Hervey Hyslop, under the title of "Life After Death," discusses the results of certain psychical researches recently made by him in connection with Dr. Richard Hodgson, the secretary of the American branch of the Society for Psychical Research. These have been made through the mediumship of Mrs. Piper, who, while in a state of "trance," has recorded with pencil on paper, in reply to questions asked, certain communications or messages from deceased friends and relatives of Dr. Hyslop, the inquiries having been carried on under conditions intended to preclude the possibility of deception, and at the same time, free from telepathic influences. The inference which Dr. Hyslop conveys in his discussion, as the result of these repeated inquiries and the verification of their details, is that it is easier to believe that the information received came from discarnate spirits than from any other source.

The mystery of death is one which seems always to have perplexed the human mind, for efforts to solve or explain the phenomenon are found in the earliest historical records that we have of the human race. Man seems from the first to have had forced in upon him the incomplete, unequal and hence unsatisfactory, conditions of human life, if complete extinction followed upon its cessation. Happiness and sorrow, gain and loss, sickness and health, are so unevenly distributed that it has seemed to be necessary to provide a conscious hereafter, if for no other cause than to produce a more equitable adjustment. There have been too, phenomena of various kinds which have been suggestive of something beyond death and the possibility of in some slight degree throwing the veil aside in order to transmute faith and hope into verified conviction.

Unfortunately, these most ardent of human feelings have been made the basis of all manner of fraud. From the very earliest times communication with the dead has apparently been the trade of those who have found in it an easy means of plundering the living. Even in Dr. Hyslop's investigations it has been necessary to resort to trance conditions, which to most intelligent people are repugnant, and suggestive of fraudulent practices. It can, of course, be said that psychical influences may be only experienced by a mind in an absolutely passive condition, and by one whose nervous organization is extraordinarily delicate and susceptible, and who, under ordinary conditions, may not be subject to the control of a strong personality. In photography the sensitive plate reveals many things which the human eye can not see, and in psychical investigations of the class referred to the human mind is supposed to be brought into a sensitive condition similar to that which in photography is given to a photographic film.

The nineteenth century has made greater advances into the realm of the unknown than any, and perhaps all, previous centuries. We have weighed and analyzed the composition of suns and stars; we have utilized new forces in nature, and, although the field for future investigation broadens out with each step of advance that is taken, the barriers in the way of progress do not appear to us to be so formidable as they did to those who lived prior to the century now closing. If a discovery of the mystery of the hereafter were to be made, it might be more confidently hoped for now than during any past time, and yet it seems to us that, unless Dr. Hyslop's investigations are

merely preliminary to a wider inquiry, they can hardly be classed as satisfactory.

To trust evidence you must, of course, first establish the reliability of your witnesses. This is an ordinary rule in court practice, and this is apparently what Dr. Hyslop has endeavored to do in his paper in Harper's Monthly. He seems to be convinced as a scientific investigator that the scores of facts and incidents set forth in the communications which he has received from his deceased father and relatives could not in many instances have been known by others than those from whom they purport to have come. Quite a number of them appear to have been incidents of which he himself was unfamiliar, but the truth of which he established by subsequent inquiry. In the classification of these communications he makes, he finds that there were one hundred and fifty-two true incidents, sixteen false, and thirty-seven either indeterminate or unverifiable, and in the category of false he has included some that, by a little variation, might be made true, a circumstance which might be accounted for by the imperfection in the medium through which the communications were received.

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## SAYINGS AND DOINGS

\*\*\* OF \*\*\*

Rev. Dr. Talkwell,

\*\*\*\*\*

BY C. S. CARR, M. D., Columbus, Ohio, \*\*\*\*

### "YE CAN NOT SERVE TWO MASTERS.—YE CAN NOT SERVE GOD AND MAMMON."

Dr. Talkwell was invited to the ordination services of a young man about to be installed as a pastor of one of the Columbus churches. The doctor was selected to deliver the charge to the young man in a formal service intended to convey to the candidate an outline of the work before him. The doctor said among other things:

My dear young brother, I hardly know whether to congratulate or console, but there are a few things you ought to bear well in mind before you attempt to enter the great work of Christian ministry. Your work is simply to follow Jesus. Make friends among those he made his friends. You are not a reformer, a missionary or a literary critic. Yours is the work of succor, of suffering with others.

I have always been inclined to the opinion, which has become a strong conviction, that all the forces that are at work in modern civilization have a legitimate function to perform in working out the result that lies before us. Each one expresses, imperfectly as yet, some need of the human heart or brain. Arbitrary hindrances may delay their fulfillment, but not defeat. Artificial support may postpone the death of institutions that do not really minister to human needs, but at last they will die. All this is going on, in the main at least, by the aid of activities that are not self-conscious. Self-conscious action may try to hurry or hinder, but all such effort is absolutely futile.

The battle is on. Right will finally conquer. In the meantime the plan of the battle is under providential supervision. The rank and file are also lately unconscious of the results they

are working out. The leaders, even are working under sealed orders which they are only allowed to open from day to day. We can not stop this battle. We should not wish to. It will be the final salvation of the world. It is the Messiah that has come to deliver us. Churches, monopolies, prisons, factories, missions, saloons, temperance crusades, theaters, families, marriage, prostitution—all these conflicting, ceaseless forces are each one here to fight and to continue to fight until their contribution to human need is discovered and secured. Every conceivable wrong way to live will be tried and rejected by the experiences of men.

This will bring to some despair, wretchedness, poverty degradation; to others, triumph, gain, luxury and sensuous surfeit. In the meantime, those who are called to be ministers, those who desire to follow Jesus like the corps of surgeons that follow the battle, must seek the wounded, the helpless, the outraged. While we know that the battle of civilization that is taking place before us must and will settle the coming of the kingdom upon earth, yet our business is only with the ones who have fallen during the battle. With the battle we have little or nothing to do. We are not counted either with those who are profiting by this contention (and are therefore among those who are well fed and well provided for), nor among those who have fallen and need succor, but we are among those who are sent to minister to the ones that lie scattered on the battlefield in all conditions of helplessness and mutilation.

We can not do this work in some distant, luxurious, comfortable hospital. We have got to be on the field. Some of the after-effects of a wound may be treated in the institution far away from the scenes of battle, but the main work, in order to be effective,

must be individual, instantaneous, and with a complete and intimate knowledge of the situation. We can not at once be directing this battle or any portion of it and attend to our duties in the ambulance corps. This fallen one at our side wants to know what he shall do to be saved. We can not tell him what he shall do. We can only show him.

If Christ could have told us what to do he need only to have written a book in some comfortable place, and not have subjected himself to the discomfort and vicissitudes of the depraved, of the sinners or the outcasts. If words could have conveyed his message, his crucifixion between two thieves would have been unnecessary. He could only show. What he said, others had said before, and have said many times since without any knowledge of his words.

It isn't the saying of the gospel; it is the working out of it the world needs. The poor man in the alley with a large family, tyrannized over by employer and policeman, wants help, needs a savior. Words will not do it. Is there a Messiah to go to him and show him how to solve his problem, or at least to suffer with him? In order to do this the Messiah must subject himself to the same conditions that beset the one he ministers to. If we are the surgeons that follow the battle, if we are the ministers of Jesus, we will not hear the clash of arms and roar of cannon, but only the groans of the wounded, and the cries of those who need help.

We may comprehend that the battle is for right, and that right will finally win; we may respect and sympathize with those who are prominently engaged in this battle; we may take a keen interest in the details of the conflict; but it is to the sick and wounded and the dying that we are called. This is our business. To them we must go. In the banquet hall, where the victor is feted, in the triumphal parade where the conquering hosts are displayed and eulogized, we have no business. Our place is with the fallen one if we follow Jesus.

There is no law in actual operation in this world but the law of love. It is against this law that all the battle rages, but this law will finally triumph. Society will find that out at last. Not from the pulpit nor the ministerial conference nor the prayer meeting, but from the clash and crash of actual business, in which many will be wounded and killed, and it is to these and these only that the Christian minister is sent. Of course it would be more hon-

orable from a worldly standpoint to help direct the battle, but our master has assigned us to the ambulance corps. It would be more pleasant and agreeable to choose only those who are well for our ministrations, but Jesus has left us no choice. We must either go to the fallen or have no part in his mission. To pretend that we have the privilege to select for ourselves the class of people to whom we are to minister is to rob the gospel of its meaning and reduce it to the code of ethics of doubtful practicability.

When Jesus said, "If a man smite thee on one cheek, turn to him the other also," he was talking to his ministers, not to merchants or mechanics. Such a procedure on the part of the business world would do more harm than good. But for the Christian minister who has voluntarily set out to suffer with those who do suffer such things, it is the only rational thing to do. There are those whose circumstances are such that they are obliged to turn the other cheek to those who smite them. It is your function to show these people how all these things can be suffered with dignity and self-respect. Hundreds of men were crucified before Jesus was, and the cross was regarded as the greatest ignominy that could be ignored. It was only when Jesus voluntarily took up the cross that all the ignominy and shame connected with it disappeared, and in its place the cross has become the sacred emblem of sublime nobility.

As soon as you voluntarily place yourself among those who suffer their sufferings will become a badge of honor instead of dishonor. You will put to shame those who practice injustice. You will demonstrate that the meek actually do inherit the earth. If we, who call ourselves Christian ministers, will not do this, who will? Those engaged in actual business, such as merchants, artisans, professional and workingmen of all classes, these are the ones that are working out the details of the incoming kingdom of God. Greed, tyranny, competition, ambition, selfishness, pretense, must clash and contend until all the enemies of love are dead. Little by little will the discovery be made that love and business are compatible. Little by little will the fact be made known that hate and contention have no legitimate place in the world. But this must be discovered and worked out in actual business. Each victim of greed and duplicity that falls by the way is a martyr in a cause as holy as ever caused the death of any sainted martyr of old.

### PARTIALITY—SELFISHNESS

Let us beware of the sects and sectarians, for these have no part in progress. Rather do they hinder progress—if that were possible.

All these divisions in society, from national boundary lines to the least significant cult, are the result of evil doing; otherwise it would have been impossible to call them in to existence; for truth is universal and steadfastly resists all attempts to segregate it. Neither will it congregate, for already it is a unit. Were it not so, we might have churches based on the sacred truths of arithmetic and states founded on the divine teachings of algebra and geometry.

Jesus taught not Christianity, not a cult, but a natural law; which is to say, universal truth; hence the vitality of his doctrine, misinterpreted as it has been. Let the reader carefully peruse the New Testament, he will find that Jesus and his disciples taught mainly the supremacy of attraction, as a force, over coercion, in any or all its forms; a fact in nature with which, strange to say, not one in a million

is conversant, even in this age of steam and electricity. Nevertheless, there is not a truly successful invention, or enterprise of any kind whatsoever, religious, social or commercial; there is not the slightest evidence of growth in any department of life, mineral, vegetable, animal or spiritual, public or private, that is not the direct result of the ability of attraction, rightly applied, to overcome all opposition. "This is the power that overcometh."

Still, the world is well nigh pestered to death by all manner of so-called reforms based on one or another sort of coercion—chiefly, brute force of majority. Why, add together all the sects and cults and political platforms that have plagued a weary world since the days of Adam and Eve, multiply them by any conceivable number or quality, all together they have not blessed mankind one millionth part as much as the inventor of the sewing machine—who has simply adapted a natural principle, or force, to our needs. On the contrary, they have been a constant source of revenue to the demagogues and pedagogues that have taxed

and tarified the race for centuries.

Progress is done, not taught by cults or legislated into existence by majority; or by force of arms. Salvation is worked out. Each discovery and application of natural principles increases service—which is omnipotent. "Labor omnia vincit"—. Merely increases, let it be remarked, for there is yet an "invention" to be discovered that will equalize service, and so fulfill the law. "For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself."

If anyone imagines this "invention" is a mere sentiment or cult, without a positive and aggressive tendency, to be obeyed or disregarded at pleasure, let him disabuse his mind. Whenever two or three shall gather together in one accord, to obey this, as yet, unknown principle, the balance of the race will obey it, and for precisely the same reason that the law of all "inventions" is obeyed.

Progress being the result of obedience to natural or universal law, when one springs up with a patent contrivance to institute justice, or harmony, for a portion of the race, let

the portion be as large as it may, we know him to be a "blind leader of the blind." The true healer works not for time or place, but for eternity. Natural principles have no partial application, but pertain to all and for all time; and, once applied, are practically instantaneous and universal in action.

Without doubt Jesus had this truth in mind when he said, "For as the lightning cometh out of the east and proceedeth even unto the west, so shall also the coming of the Son of man be;" meaning, I take it, that the complete rule of natural law, or the kingdom of heaven on earth, shall enter universally and instantaneously, as have already entered all natural principles, once known and applied.

JAS. T. R. GREEN,

Des Moines, Ia.

THE PEOPLE OR THE POLITICIANS? By E. L. Taylor. A book on Direct Legislation. Explains the Initiative, the Referendum and the Imperative Mandate, with reasons for their adoption. Paper, 50 pages. 10 cents.

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Have you seen our Friends?



## WHO HAS THE TRUTH?

It seems mankind has ever gotten some conception of principles, which is followed by its formulation or statement; to generally considered final—absolute truth. However, under the great awakening of these later years finality of statement of principles is less often thought possible. What is called religion has been crude in its statements, with primitive man, though widening and opening as better brains have permitted a greater volume of influx—the intelligence of infinite mind. Thus we are learning to hold less tenaciously to former statements, and grasp modern formulations with a less retentive hold.

We have discovered it is our privilege to grow up through the forms of sects in religion into clearer perception of that potent sentiment of the human soul.

Emerson was a Unitarian for a time, but later stood alone where we could only label him a "student of principles." As such his teachings stand the most towering representative of the "wisdom religion," whether we name it theosophy, or Buddhism, or Christianity.

This larger outlook was once expressed by J. Q. Judge in saying, "Theosophy was much more than the theosophic society;" as Christianity is much more than the organization called the Christian church. Based upon this limitation, if not mistake, the theosophic society put forth teachings quite too absolute on propositions momentarily profound, while the suggestiveness of such statements is immensely stimulating. In the theory of reincarnation is a suggestion of that class, but in the attempt to figure it down to mathematical formulas, with really only a portion of the facts, much real value of the suggestion is lost. But such is a characteristic of nearly at least every new movement. Christian science, and even Spiritualism has its follies of teachings, while the foundation principles in each are most profound and potent.

One of our most able teachers of Spiritualism, largely free from the bias of ism is represented in a recent issue of *The Light of Truth*, as saying, "reincarnation cannot be proven." No more can the theory of the atom be proven, only as a working theory it so far is found satisfactory. It was Professor Faraday who said, "Give us abundance of theories," then the one that harmonizes with or accounts for the facts most perfectly is the one to adopt.

As we observe the facts of human life under the equity of nature, there seem great inequality in opportunity, with some immensely advantageous, and with others equally the opposite, which in either case the parties are not responsible for, without including the theory of former lives. Thus the theory of re-embodiment is rich in suggestion. Many though not pretending in any decided way to accept the theory of former lives, say it explains many facts, as no other theory does; that as a working theory it is good or accounts for the facts.

It seems not at all improbable that all the initiatory work in the development of the human soul is effected on or in this plane of material things; that the descent of spirit into matter is for that purpose.

All agree that a portion of such experience is thus begun; if necessary at all why should it not be complete or the location of its completion. "Spirit gains power by its anchorage to the physical organism; why should it not live in and up through sense life complete. If such mode of life is in any proportion necessary—utilize all sensuous attachments.

Material life seems the ground work of the soul. Can any portion be escaped? Wherever the soul comes from, it seems to be a logical truth that it appears in this physical mode of existence to contend with its passionate phase of development, to gain strength and understanding in overcoming them; first the utility that is the outcome of their exercise, and, second, the overcoming by resistance when it is discovered there is a higher aim to be sought. Resistance is one of the primal principles of development; it is thus the oak is made sturdy and strong through resisting the blast. We thus overcome the lower passionate life through spiritual supremacy, or upon the development its experience brings.

There is a very strong suspicion bordering at least upon a conviction that all the victories—if a part—belong to this mundane existence.

In attempting to figure all this out in detail is where inconsistencies enter. We may speculate with profit, and should be honored in so doing, but they should not necessarily be held only for the day or immediate time. Such momentous problems can only be grasped in their entirety, to discern details is too labyrinthian for success. Writers and teachers who deal with great principles write if not for all time, at least for far into the future. Most of the volumes of these later days even in the sciences are soon comparatively worthless.

An eminent divine relates that his professor replied to his question as to what text books he would recommend on geology, "Don't get any over one year old."

Theosophy deals with momentous questions; in formulating details it wanders in labyrinths that are seldom known only as we approach them practically. Here is where nine-tenths of our differences occur, and in this field we need to be very broad and charitable. It is said theosophy has its follies; this is doubtless true, and up through which the Theosophic society, as Mr. Judge intimated, is climbing toward a more complete comprehension of the great principles its leaders have put forth. Spiritualism has had its follies, also Christian science, and in fact all new discerning of truth, while beneath the fallible advocacy lies a profound principle.

In the teaching of Karma is certainly a logical principle, for Karma is only another name applied to the universal law of "action and reaction;" which may be said to be the foundation method or process in the development of all life or the upbuilding of objective existence, so universal a principle must down to a mathematical point, include the absolute equity of nature. Under this equity how could anything, any experience be imposed upon us; whatever of ill—as we term it—that comes upon us then should come from our own action in thought and deed. No one stumbles over unobserved impediments for another, or could be the cause of it, only as he is a factor in the line of reactionary causes. Nature presents a clean, open road, but we by experience learn its labyrinthian windings.

Under the equity of existence what opportunity could there be for experiences, or hardships, or injustice to be imposed upon us? Each for himself has the experience if he does not properly round the curves and strikes against some impediment. No one could compel us under the equity of law. No one can have experience for us, how should they be able to impose it upon us except it come with the causes each has set up sometime, somewhere. There is an integrity in the human soul that renders it willing to accept the responsibility of its own acts—or mistakes, if you please, but

it decidedly revolts against man, angel or the mythical evil one, or even God in imposing such experiences upon it.

Thus, how could accident, disaster come upon us only as we lay the foundation for it, or the reaction which it is. One should not refuse to take "his own medicine," but he rightfully objects imbibing the prescription for another.

This mathematical accuracy of law, its equity that must be absolute, is the restful lawn beneath shielding foliage that gives us the sense of perfect security. Without it one sees the impinging of chaos. "What ye mete out to others shall be meted out to you again" is a statement based upon the principle of action and reaction.

If a force has its action it must have its reaction. If I am the victim of a murderer how could it be nature allows such imposition, such disregard of equity unless sometime I had stumbled on this winding highway, and thus received the reaction of a force I set into activity by a similar deed.

All our ills of whatever character are reactions from misapplied law. Philosophically we might name them reactions instead of ills. Through the reactions of sickness often comes growth that health would not bring; the same with adversity; they become seasons of contemplation. The causes have been laid, sometime, somewhere and in due season the reactions follow. One with energy conducts a business more or less extensive, with selfishness as the prompting or pushing impulse. The utility of his efforts is apparent first, while selfishness has established certain reactions in order that such quality (selfishness) may be eliminated, and it seems to be most plausible that as selfishness is a quality of the material part of man and when suffering—reactions—have occurred, the spiritual quality of justice comes into the ascendancy.

Thus the growth up through passions that are of material origin seems to be necessarily confined to the material plane or mode of life. Thus growth is automatic—the way God makes things make themselves.

I do not know this teaching of reincarnation—re-embodiment is true, but the equity of law renders the theory necessary, to account satisfactorily for the facts, becoming an excellent working theory; yet to be discarded when a better one is found. In these reactions is seen the soul's use in being anchored to material life—its method of gaining power. Pain is instituted that we may gain the knowledge requisite to avoid it.

It is thought what is called the lower passions are not properties of the soul, but only temporary factors it utilizes and through which it gains experience and upon such knowledge establishes its spiritual supremacy. If these passions are properties of the material part of us, must they not have their complete educational expression on the plane of matter?

The soul like an apprentice at a trade comes into the lowest formulating operations, and like the apprentice must follow up from department to department until he graduates from the division of the finishing process.

With this completion the apprentice is a master mechanic, but if at any stage he is called off he returns to the division he left, not to a higher one. In that work-shop is his trade learned complete. In nature's great industrial plant—material life—are soul artisans educated and it seems very doubtful that it can permanently leave its position after being "bound out" in its apprenticeship, although it may take a vacation of death occasionally.

It is related that Dante being asked, "Who knows what is good?" replied,

"He who knows what is bad." This plane of life is where such experience is located and it seems quite doubtful if such knowledge or experience obtains in the spirit-state, because it is not the state of the bad;—of the passionate experiences—and if so could not be the state of the overcoming of the bad.

The spiritual world may be a realm of knowledge, but this world is the location of moral victories, of conquering all that which is the outcome of selfishness—a quality of materiality—seemingly existing for rudimental educational purposes. This view is at least greatly stimulating to industry in overcoming the physical phase of our existence here and now, postponing would be loss of opportunity.

In "The Coming Age" of July last, is a paper by Rev. W. G. Todd, entitled, "A Theory of Immortality." It is one of the most helpful papers it has been my fortune to study. If not too lengthy for publication in "Light of Truth," I am sure its many philosophic readers would peruse it with great satisfaction.

J. R. TALLMADGE.

Elkhart, Wis.

## IRELAND SEES M'KINLEY AGAIN.

The laws of Porto Rico, having been compiled by Roman Catholics for four centuries, with results patent to most people, the time honored custom is to be observed in the appointment of ex-Supreme Court Justice J. F. Daly, who has been named by President McKinley as one of the commissioners to revise and compile the laws of Porto Rico. Judge Daly is one of the leading Catholics of New York city and a warm friend of Archbishop Corrigan.

All imposture weakens confidence and chills benevolence.—Johnson.

We need manners, not laws.

## COFFEE COMPLEXION.

Many Ladies Have Poor Complexion From Coffee.

"Coffee caused dark and colored blotches on my face and body. I had been drinking it for a long while and these blotches gradually appeared, until finally they became permanent and were about as dark as coffee itself.

"I formerly had as fine a complexion as one could ask for.

"When I became convinced that coffee was the cause of my trouble, I changed and took to using Postum Cereal Food Coffee, and as I made it well, according to directions, I liked it very much, and have since that time used it entirely in place of coffee.

"I am thankful to say I am not nervous any more, as I was when I was drinking coffee, and my complexion is now as fair and good as it was years ago. It is very plain that the coffee caused the trouble. Please omit my name from print." Mrs. —, 2081 Ogden Ave., Chicago, Ill. The name of this lady can be given by the Postum Cereal Co., Ltd., Battle Creek, Mich.

Most bad complexions are caused by some disturbance of the stomach, and coffee as the greatest disturber of digestion known. Almost any woman can have a fair complexion if she will leave off coffee and use Postum Food Coffee and nutritious, healthy food in proper quantity. The food coffee furnishes certain parts of the natural grains from the field that nature uses to rebuild the nervous system, and when that is in good condition, one can depend upon a good complexion as well as a general healthy condition of the body.—adv.



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I HONOR ANY MAN OR WOMAN WHO IN THE CONSCIENTIOUS DISCHARGE OF THEIR DUTY DARES TO STAND ALONE. THE WORLD, WITH IGNORANT, INTOLERANT JUDGMENT, MAY CONDEMN, THE COUNTENANCES OF RELATIVES MAY BE AVERTED AND THE HEARTS OF FRIENDS GROW COLD, BUT THE SENSE OF DUTY DONE WILL BE SWEETER THAN THE APPLAUSE OF THE WORLD, THE COUNTENANCES OF RELATIVES OR THE HEARTS OF FRIENDS.—CHARLES SUMMER.

The most satisfactory converse of an egotist is with himself.

Riots in cities will increase in number and intensity until the people will finally take over the franchises. St. Louis is a case in point just now.

A Paris dispatch says that Edward Bellamy's "Looking Backward" has just been translated into French and has created a profound stir in literary circles.

The book of the hour among Spiritualists is the autobiography of Emma Hardinge Britten, edited and published by her sister, Mrs. Margaret Wilkinson and just issued in London, England.

Spiritualists and psychical inquirers the world over will be pained to hear of the tragic death of Dr. Paul Gibier, head of the Pasteur Institute in New York. He was fatally injured in a runaway on Saturday, the 9th, inst., and died during the night. We have at this writing no further particulars.

### THE FALLACY OF INDIVIDUALISM.

We are but as the instrument of heaven. Our work is not design, but destiny.—Lord Lytton.

No abstract code of intellectual, religious or moral government can ever apply to the aggregate of a community of persons. The opinions of men change with their physical and mental environment. All progress hinges on these changes, and life itself, in its manifestation, is a process of development through habit and custom. If one tries to think of any voluntary or involuntary thing he does that is not a habit he will grasp this thought. Change and transformation are modifications of habit. They have always baffled the superficial and the ignorant.

Only in the struggle after the unattained have some of the mighty secrets of transformation been unearthed and measurably solved. In these labors we may trace the finger of an Almighty hand. Shakespeare called it that "destiny which shapes our ends, rough hew them how we will."

Individuality is a rag whipping in the air on the periphery of a wheel driven by the forces of inspiration, the control, partial or complete, of one soul by another, or other souls. There is no such thing as individual isolation from the divine harmonies of the universe. The uses we make of the fact of our mutual dependence governs the quality of our habit. "Man is but a relay in the infinite chain of the vital processes," says a bright writer. "Of himself, per se, he can do nothing, and is nothing."

Humanity is a vast puppet show. Men personate, men idealize, but never perfect ideality, and they think as their environment makes them think. Whether wisdom would justify any radical change in the methods of thinking amongst the masses, is a question. Pope said: "Whatever is, is right." Absolutely speaking, this is true. Relatively considered not more than two per cent of humanity are able to grasp it. The submerged majority tell us that evil is a positive force. If so, human progress is a farce, and God a mocking phantasm.

To "justify the ways of God to man," as Milton put it, is the great work of the sociological activities. Religion and philosophy have their part in this justification, and as we move away from selfishness we naturally run into channels of the least resistance concerning the methods of evolution.

Ideas possess us. We have no claim on them, and they are common property. No more than we have beings of the lower order in spirit life any original ideality. With them, as with us, the works of genius are poor and short when contrasted with ideality. The ideal ever eludes and beckons us on, nay more, controls and dominates our lives.

Lyman Abbott's definition of inspiration is at once the sweetest and simplest of any yet enunciated. It is the breathing of one soul upon another soul. And it is universal. Ethics has no place in inspiration necessarily, because the worst material in the human thought forces is inflamed by it.

Prayer alone is the safeguard of the soul. Prayer is to the inspiring forces what the governor balls are to an engine. It induces equilibrium, and in the equilibrium of the faculties lies wisdom. The wise head rules above the prayerful, contrite heart.

Everywhere, at all times, and in all places, humanity is being played upon by invisible, intelligent forces. Society is a gigantic hypnosis. Suggestion rules the world.

NOTICE.—If you want stock in King Solomon's Mining company at 20 cents a share, correspond with this office at once. Telegraph, if necessary, to secure this stock before it advances to 50 cents, July 1st.

An important book will be shortly issued by the Abbey Press, 144 Fifth avenue, New York. It is entitled, "What Is the Matter With the Church?" and is by the Rev. Frederick Stanley Root. Dr. Root deals with pessimistic facts in an optimistic spirit, and whilst strongly indicting the traditional church, he shows that faithful are the wounds of a friend. There is promise of very considerable discussion arising from the contents of this book, the facts of which have been marshalled together with considerable skill and cleverness.

### "LIFE AFTER DEATH."

We give space elsewhere to an editorial in the Boston Herald on Prof. Hyslop's essay in the current number of Harper's Monthly on the above subject. Writings of this kind in presumptuously respectable daily papers give us pause for a moment to note how the millions are moving. The Boston Herald editor, somewhat after the manner of the gentleman he criticises, leaves us to infer that posthumous life is about to be demonstrated. In fact, the former named person accepts the hypothesis as demonstrated and wants to know very much and very badly what there is about the future life that is big with big things, like the Boston Herald, for instance.

Now Prof. Hyslop is more modest. He is most concerned with the question, Is there a future life? Having settled the question affirmatively, he merely announces that he has settled it. All this is encouraging. To be sure the Herald man takes a few falls out of Prof. Hyslop's main guy, the trance; lugubriously alluding to it as repugnant to the most intelligent people. But never mind. Time was when the rotundity of the earth, the circulation of the blood, and microbes were all repugnant to the most intelligent people. Now they are all quite acceptable and with respect to the microbes they are highly entertained.

Possibly Prof. Hyslop may regard the Herald writer's conclusion that he has barely established a basis of reliability, as an unkind cut, but we incline to the opinion that it was well meant. The proposition is too big for men who live their lives in a mammonized civilization, and when they do get a partial grasp on it they want information in carload lots, with big rebates on the freight tariffs. The Herald is getting on. Here and there are other newspaper editors who dare say their souls are their own, who are getting on. If all editors who know Spiritualism to be true could square themselves with their subscription sheets and write what they know, Prof. Hyslop might learn that spirit return had been a settled fact before he became acquainted with Mrs. Piper.

The Truth Seeker observes that when President Frye adjourned the United States senate, on June 7, he said to the grave and reverend seniors: "I hope that our dear Lord will permit you all, us all, to meet here in this chamber next December." There was a clapping of hands on the floor and in the galleries. As Senator Frye laid the gavel down a man in the public gallery shouted: "A message from the great white throne; Jesus is coming soon;" and he was told to shut up. But why was not his remark as sensible as that of Senator Frye? Jesus is as likely to come as the "dear Lord" is to permit or prevent senators going back to Washington next December.

That was a rare answer made by a Chinese laundryman who was asked by a New York magistrate the other day if he knew the nature of an oath. Replying that he did, the judge told the interpreter to ask him if he understood where he would go if he swore falsely, and the celestial replied, through the interpreter, "Me go back to my laundry." Right up to the minute, that. Witnesses perjure themselves every day and go about their business as though nothing unusual had occurred. The only trouble so far as the law is concerned arises in case the perjurer happens to get caught at it.

All our ills of whatever character are reactions from misapplied law.—J. R. Tallmadge.

Objective and subjective phenomena appeal to the mind force relative always to the focal length and power of the mental telescope. Thus, a bug crawling up the side of a brick wall might well regard the minute crevices and hummocks besetting its path as mountains and canyons, and wonder why such obstructions should be put up in the progress of bugdom, while the man who stands off at the proper focal distance doesn't see the bug at all, but beholds the grand edifice in all its symmetry and beauty.

So it is with reference to Spiritualism and men's opinions concerning it; a reminder of Saxen's poem on the seven blind men who went to see (sic) the elephant. Each one of them felt a certain part and each saw a different animal. The rude savage of the neolithic age learned to make fire by the friction of twisted sticks. The orb of day then beamed upon the childhood of the race. Today men strike fire by means of the friction on the end of a little stick, and behold! the orb of day shines upon them just as it did upon their savage prototypes. From the dawn of mentality, when man knawed the flesh of wild beasts and winked and blinked at the sun, worshiping it as a god, up to the blazing genius of our day, which sees it as a monster magnet in our solar dynamo, its radiance, truth and never-failing coming have been the same. So it is with the great truth of spiritual life, power and beneficence.

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The thrusts which the spirit mediums and inspired prophets of the last half of the 19th century have given the idols of humanity have awakened the public conscience as nothing else could have done. The realms of art, invention and literature are being lighted by minds receptive to the warnings and counsels of wise spirits. They are now taking their final stand with the forces that make for justice on earth. Here is the secret of thought sources. Thought is the ammunition of the future war and the soil of the coming civilization.

As we emerge from the shambles of profligacy and lust, bullets and Bibles no longer subserve our best interests. It is now known that soul is the moving, growing, expanding power of the universe. Its potency is felt as never before, and all intelligent minds are looking within and aloft. The deeps of silence are the secluded haunts of the cultured mind. Noise and confusion attend the outward show. The spiritual Alps lie before the explorer and there are none to bid him stay in his ascent of the rugged, silent, glory-crowned cliffs and peaks. There is room on top. Be not afraid of God's invitation to come up higher. Get away from fear and worry. The thunders of hierarchal anathema strike no terror today. The upward quest is being answered from the hilltops.

If the report is true Rev. C. M. Sheldon has purged his soul, in part, of the load he took on in his connection with the Topeka Capital, "as Jesus would run a newspaper" fraud. His profits, said to amount to \$5,000, he has given away for various charitable purposes and institutions.

A free and unlimited coinage of American electioneering sympathy is being accorded the Boer envoys these halcyon days.



# King Solomon's Mining Co. Stock Advances to 50 Cents July 1st.

## SOLOMON'S MINES.

g been decided by King Solomon's Mining company to advance the stock to fifty cents a share. First, the Light of Truth urges link of investing in this great to correspond with this office if they desire the stock at that price, twenty cents a share. First we can not entertain to purchase at that price. Lifts of men are at work daily mines at Woodberry Creek, and all of the executive officers are here, President Townsend and including Dr. Willett L. Harmineralogist, and his assistant H. Nellis, electrical engineer F. Sears, superintendent of and J. H. Spencer, having left early last week.

The last strain placed upon human affection which sees love and hope in into the voiceless grave beneath which there is nothing save a substantial faith. This strain of all who think farther the limits of prescribed doctrine. Under the heart gives way. Calm and the grave shroud can not be fled. Nineteen centuries of promise not assuage a single pang of who beholds a buried love. The of death still marks the line between belief and recompense.

Think of the centuries of agony have been borne by the wondrous-talent man in whose name the tenuous structures of a false theology have been reared! What must be feelings of him to whom Christen-bows in mock worship!

There is no escape from the present situation save through Brotherhood. There was a logic and an inevitable necessity in the method of Jesus and the early Christians, deeper in the world in modern days has yet speed. With the early Christians life of community of goods was not theory but an absolute necessity. When the break is really made with system of organized greed and cruel selfishness—a mammonistic civilization—the only salvation is to be found in Brotherhood, today, even as in Jesus' day.—T. S. Fritz.

Hegel says: "The real is the rational, and the rational is the real. The first principle of the Universe is truth. If your eye alone sees a truth, and if your logic be done, the whole world shall be compelled to see as you do, stone and stiffen as the whole world may. If a sham is once stabbed by an idea, the wound is mortal, long as the carcass may parade the earth in its ostentatious dying."

The tremendous fact of immortality, instead of having been made the potent impetus to ethical and altruistic effort, has been cherished as a personal, selfish source of affectional satisfaction, and a foil against all the pleas for thorough uplifting and reconstructive work.—J. S. Loveland.

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## "OUR BIBLE."

Have you a copy of Moses Hull's "Our Bible—Who Wrote It, When, Where, How"? If not, you are missing the greatest clincher ever placed on Bible discussion. After reading this book and pondering over it, you can lay it down and say to yourself, "There, the irreconcilable questions and disputes of the ages over that book are settled forever, so far as I am concerned." Moses Hull is our prophet and our authority on the disputes that have driven men and women apart ever since the Council of Nice voted which of certain manuscripts should be the "Word of God," upon which vote the beliefs, quarrels, wars and crimes of fifteen centuries have been pivoted. Moses Hull has straightened it all out, a tremendous task, too, and possible of accomplishment only by a prophet raised up by Almighty God and His angels to perform THIS work. Well and truly has it been done. Here is an explanation that explains something. No fair-minded person can pick a flaw in this great work. It ought to be printed on plates of gold and strung across the doorway of every church in Christendom. Get it and read it, Spiritualists, for it is YOUR BOOK. It can be had of all the Spiritual journals, the Banner of Light, the Progressive Thinker, the R.-P. Journal and this paper. We don't care where you get it if you will only get it and read it and digest it.

At the Federation of Women's Clubs in Milwaukee Mrs. Josephine Lafflin of Massachusetts was refused admission because, and only because, she was a negro. Matters and things crop out at nearly every gathering of women which to the average mind, regardless of sex, compels the opinion that women folk as they go are not quite ready for the emancipation they prate so much about. The above is one of such instances.

The Light of Truth is second to no journal not distinctly committed to woman's cause, in advocating the largest possible equality of opportunity among the gentler sex relative to social, industrial and political matters, but narrow contractedness of this order, and which would disgrace a council of cats, is discouraging to say the least. At this same convention the president, a female hailing from Atlanta, Ga., threw a bunch of doorkeys at the feet of a colored waiter, or porter, rather than soil her puffed-upness by handing them to him. Out upon such shillyshally hypocrisy! Undoubtedly the Federation of Women's Clubs is doing much good, but at this distance such despicable insults to members of God's family on account of their color and blood about offsets all the good they accomplish, and brand them with the stamp of hypocrisy.

The Scientific American for Feb. 24, 1900, illustrated the remarkable twins Rosalina and Maria, who were born joined together in much the same manner as the Siamese twins. An operation was recently successfully performed upon them at Rio Janeiro, and they were cut apart.

There are Spiritualists who depend largely on their digestion for Spirituality.

## THE PITH OF EDITORIAL WRITINGS THIS WEEK.

Herbert Spencer tells us that the force which is manifested in the universe around us is the same force as that which wells up in ourselves under the form of consciousness. Identity, then, exists between our inner life—ourselves—and the inner life—the unimal force of the universe around us.—Religio-Philosophical Journal.

The Buffalo Evening Times has made the wonderful discovery that Alfred R. Wallace, who is classed with evolutionists; Sir William Crookes, chemist; Camille Flammarion, astronomer; William Denton, geologist, and Thomas Edison, inventor, are Spiritualists.

The editor of the Times, had he been in full possession of all the facts, would have found Spiritualists in every department of life. The bar, the bench, the pulpit, college and university professors, the floors of congress and state legislatures abound with Spiritualists. In private conversation with laymen in the churches scarcely one can be found who rejects the idea of spirit communion with the living. The poets, judging by their effusions, were and are all Spiritualists. Indeed, their poetical fire, as Milton expressed it, was—"Lit by no skill of mine" (theirs).—The Progressive Thinker.

The knowledge for which the Boston Herald asks respecting the conditions whereby conscious existence is maintained apart from the physical form, is obtainable directly from advanced minds in the world of souls, by those who have fitted themselves to receive it. For 52 years imperfect expressions of spiritual truth have been flashed and reflushed to earth through spirits returning to communicate with their loved ones. They have given reliable data regarding their lives in the higher spheres. This information can be found by the scientist and theologian, by the scholar and the artisan first hand, if each and all will but purify their inner natures, and live the life of the soul. This demonstration is for all men, and all men can receive it if they wish. But so long as they prefer swine flesh, whisky, tobacco, opium and sensual thought, ignoble desires, to the uplifting, purifying influences of the spirit, just so long will they remain in spiritual darkness. "They who are spiritual shall all things inherit." When this fact is understood and accepted, both Professor Hyslop and his critic will find that spirit return is a fact, universally accepted, and that the life hereafter is exactly that which mortals make it by their thoughts, acts and desires here.—Banner of Light.

The event of the week is undoubtedly the publication of "The Autobiography of Emma Hardinge Britten."

Perhaps the full history of its publication will never be entirely told. Were it unfolded it would reveal a story of intense loyalty to an ideal, and to the love of a sister.

The "Autobiography" is one long record of ceaseless activity for the spread of a cause which was as dear as life to the soul of the writer.

The work is one of intense interest, even apart from the personality of the author, for it deals with the period of the inception of a movement which is destined to play the paramount part in the history of humanity.

A rare collection of Spiritual songs is to be found in two volumes recently issued. They are original, and not arranged from any of the old hymn or other time worn tunes—adapted to the needs of the home, the family circle, Spiritual meetings and social assemblies, in such a form that they can be conveniently carried, and sold at such a price as brings them within the reach of all lovers of good music and song. It is with pleasure that we now announce the publication of these songs by that well known composer and singer, C. Payson Longley, whose compositions are known and sung throughout the length and breadth of the land. No words are needed to praise the compositions of this spiritual

The position held by Emma Hardinge Britten in the Spiritualistic movement is unique, and to no other woman can the honor which is her's belong. Thus her life history, told in vivid language by herself, must have a living interest and a vital importance.

In her earth life she carried to successful issue many enterprises, and labored unceasingly for Spiritualism. Now, though she lives in another sphere, she performs further conspicuously useful action by giving us a record for all time of the earlier labors of herself and the giants of the Spiritualistic revolution.—The Two Worlds, Manchester, Eng.

In relation to religion and the church, the question that is never out of place is, "Can we live it, as well as believe it?" and it is only the honest truth to say that wherever the question is honestly put and resolutely pushed, there are searchings of heart that do not always end in self-complacency. It is, of course, a common-place to say that belief is one thing, and life another, just as it is a common-place to say that sunshine is life or that fresh air is necessary; both illustrations of the fact, not always noticed, that common-places are often the vehicles of vital truths.

But, edification apart, our question really has for its main object the presentation of Spiritualism as something more, very much more, than interesting experimenting, however profoundly important the experimenting may be. Our readers know how anxious we are to enlarge the field and to broaden the basis of Spiritualism, until, in fact, it includes in its ample embrace all that the word "Humanitarian" means.

We are not at all likely to deprecate phenomena, or to undervalue their immense importance as demonstrations of a future life. We are eager for phenomena, and only wish the yield were multiplied a hundredfold. But it is urgently necessary that we should grasp, and steadfastly grasp, the fine truth that Spiritualism is as much a philosophy of human life here as a demonstration of spirit life hereafter;—that, in fact, it has to do with all that concerns the human race, and that, to it, nothing is "common or unclean."

The reason for this is perfectly obvious. Spiritualism unveils the reality of life as nothing else can do. To this moment, the world, even in its very highest places, is in thralldom to merely external things. The practical and the eagerly considered standards of the world are determined by these external things. "What is he worth?" means, "How much stands against his name at the bank? what is his acreage? or how large a box is necessary for his title deeds?" And, even more than we imagine, this is the standard which determines all things. It is monstrous; and Spiritualism shows why. By it, all these accidental or merely external things are put in their right place, and the grand truth emerges that the one fact which dominates all others is that man is spirit, and that he is precisely what his spirit is, no more, no less. He has what his spirit has; he is worth what the spirit is worth; and, before this tremendous truth, all the baubles of wealth and rank and even of learning and culture are as the mere dust on the balance.—Light, London.

ual singer, for they commend themselves to all who listen to them. The author has the testimonials of all the sweet singers of note in our ranks as to the merits of his work, and also those of many critical minds who are not classed among Spiritualists.

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#### THE BIRDS' PICNIC.

The birds gave a picnic, the morning was fine;  
They all came in couples, to chat and to dine;  
Miss Robin, Miss Wren and the two Misses Jay,  
Were dressed in a manner decidedly gay.

And Bluebird, who looked like a handful of sky,  
Dropped in with her spouse as the morning wore by;  
The yellow birds, too, wee bundles of sun,  
With the brave chickadees, came along to the fun.

Miss Phoebe was there, in her prim suit of brown;  
In fact, all the birds in the fair leafy town.  
The neighbors, of course, were politely invited,  
Not even the ants and the crickets were slighted.

The grasshoppers came—some in gray, some in green,  
And covered with dust, hardly fit to be seen;  
Miss Miller flew in, with her gown white as milk;  
And Lady Bug flourished a new crimson silk.

The bees turned out lively, the young and the old,  
And proud as could be, in their spencers of gold;  
But Miss Caterpillar, how funny of her,  
She hurried along in her mantle of fur!

There were big bugs in plenty, and gnats great and small—  
A very hard matter to mention them all.  
And what did they do? They sported and sang,  
Till all the green wood with their melody rang.

Whoe'er gave a picnic so grand and so gay?  
They hadn't a shower, I'm happy to say.  
And when the sun fell, like a cherry ripe red,  
The fireflies lighted them all home to bed.

Aunt Rose, Dear Friend: I will be five years old the last day of next August.

I dreamed that the spirits of my pet birds that had died came flying to me and were loving me and, and at the same time the spirits of my dearly beloved cats got into my lap and began to pet me. They did not seem to see the birds and the birds did not seem to see them, and I did not know how to protect my dearly beloved birds from my dearly beloved cats without hurting the feelings of the cats. Then, while awfully excited trying to be as kind as possible to both birds and cats, I awoke. I have been a little worried for fear the spirit cats would catch the spirit birds. I told Miss Elfin Mulford about it and she said possibly you could tell me whether or not my pets will be safe in the spirit world, and that maybe we can find some kind spirit who will be kind to them.

I am named Wonder Wild, but please send my letter if you or any of the little correspondents choose to write to me in care of Elfin Mulford, Madison, Yolo county, Cal. I read her Light of Truth always.

I have never seen any one under the age of 20 years. My only companions are full-grown ladies and gentlemen, and dolls and books and wild pets. The wild birds come close and eat from my hands, and the squirrels get into my lap and eat.

I would love dearly to get a snowy white cat with pink eyes that would not catch anything. I have two pet field mice that are very kind.

WONDER.

You did have a remarkable dream,

didn't you, but Aunt Rose is quite sure that you need have no fear but that your pets will be perfectly safe on the other side. Of course your kitties are powerless to harm in spirit life, even if they have not outgrown their earthly instincts.

You must be a very charming little girl to be able to so hold the love and trust of even the wild denizens of the forests, and if Aunt Rose ever finds a snowy white cat with pink eyes that will not catch anything she will surely let you know about it.

Your name is indeed a strange one, and yet the more we think about it, the more appropriate it seems, for you are surely quite a wonderful child and are living a wonderful life, and it has already inspired us to wonder who named you, why you have never been privileged to see any other of the dear little children, and who your teachers are that have found a pupil so apt that can read and write nicely at your early age.

Will you not come again, please, and tell us more about your interesting life and its surroundings?

Mendrum, Minn., May 28, 1900.

Dear Aunt Rose: As I promised to write again, I will write now as I have the time. My sister's name is Isabell Anderson, and she is 15 years old. She is in Mendrum to-day taking state's examination.

My brothers' names are Allen, Guy and Daniel Anderson. Allen is 9 years old and Guy is 7, and Daniel is 5.

One of my sisters passed to spirit life two years ago. Her name was Jennie and she would be 11 years old now. We have had two letters from her since she died. She died of brain fever. My sister Isabell is a medium and she talks and writes under control.

My cousin talks when under control—not talks but whispers. He whispers whatever he says. Mamma is a medium, too. I am 13 years old now. I am not going to school now on account of my eyes.

Papa was to Oregon this winter and maybe we will move there some time.

I will have to close, with my best regards to Aunt Rose and all the cousins.

Your loving niece,  
MINNIE ANDERSON.

We are very sorry, Minnie, that your eyes do not allow you to attend school, and hope they will soon be better.

Please tell your sister Isabell that we should also be pleased to hear from her if she is not too busy with her educational work.

How beautiful it is to know there is no death when the loved ones pass from our sight. Your home is surely greatly favored in having its home mediums to voice the messages wafted from higher spheres.

New Gloucester, Me., May 23, 1900.

Dear Aunt Rose: I am a girl 12 years old. I live in the country in Maine. It is very pleasant here.

I have a big dog and many other pets. My dog is brown and white and his name is Rover.

My grandfather takes The Light of Truth and I enjoy reading the poems and stories and letters. I have a great many friends in the spirit land. I go to school and am

in the ninth grade. I have a very nice teacher. I like to go to school very much. As this is the first letter I have written, I will close. I remain

Your loving niece,  
ANNIE R. JOHNSON.

You are the first cousin we have heard from in Maine, but we shall hope to see all of the states represented ere long.

We are glad you enjoy our columns and trust you will come again and tell us more about your many pets.

Do you see or hear from your spirit friends often, and if so, how?

No wonder you like to attend school, Annie, when you can make such rapid progress.

#### A JUNE PICNIC.

##### Chapter I.—The Plan.

"Oh, girls, what will we do the last day of school?" asked Lilly Moor.

"Let's ask Miss White if we can dance, please do, girls," coaxed Mabel Richard.

"I'll tell you something better than dancing. Let's have a picnic out at Euclid Beach Park," said Olive Raymond.

"Oh, Ollie, you're an angel and a—" but here the bell rang, so the busy tongues of the girls quieted, all except Lilly, who said: "May, do you like picnics?"

"Lilly, dear, the bell has rung, so please don't visit with Mabel now," said Miss White, kindly.

At noon Mabel said: "Oh, Lil, I love picnics and Olive is a darling to think of one; don't you?"

"Oh, yes; come and see Ollie—there she is," said Lilly. "Say, Ollie, let's go up and ask Miss White if we can have one before we forget it," said Lilly.

"All right, girls, I'll ask her," and up went Olive saying, "Miss White, a number of we girls thought it would be nice to have a picnic on the last day of school, don't you?"

"Yes, Olive, dear, it would be very nice," said her teacher.

"We—Lilly, Mabel and I—thought Euclid Beach Park would be nice," said Ollie.

"Well, girls, I'll ask the others about it and see how many can go," said Miss White.

Just before school closed Miss White said: "Next Friday morning school closes. How many would like to have a picnic in the afternoon and go to Euclid Beach Park? All in favor may quietly raise their hand." Every hand in the room went up. And with good-night, Miss White's school was dismissed.

##### Chapter II.—The Picnic.

The last day had come, and Miss White's room had a lovely program.

"Olive, you may read your essay on June," said Miss White. Then came a recitation from Mabel, a piano selection from Lilly, then the class sang "Good-night," after which Miss White read the names of those that passed, which was every one in the room, they all clapped. They met at Mabel's and from there took the car to Euclid Beach Park, where they had a jolly time. They had a camp fire "just like the Indians," as Lilly remarked. They spread their lunch on the grass, gathered shells, went in bathing, etc. Before they went home they all had their photos taken in memory of their June picnic.—Isabelle Elizabeth Chadwick.

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#### THE BLIND SPARROW.

There was a commotion in the apple tree, where the sparrows had congregated in great numbers, and with more than usual demonstrations of interest in the first flight of a young sparrow family. They seemed greatly excited, uttering strange notes of wonder or of fear, as if something were out of the regular order.

One of the young birds was standing on the edge of the nest, timidly fluttering its wings, while the others urged it to flight. When the poor thing finally ventured to use its wings it fell down flutteringly to the ground.

Ruby picked it up tenderly, and, trying to soothe its distress, she discovered that it had no eyes. The head was otherwise perfect, but where the eyes should have been, it was curiously smooth, with no signs of even embryotic orbs of vision.

Here was a strange freak of nature, a curiosity, to be sure, but a sad fate for the poor little sparrow to be blind! What chance could a blind bird have to make its way in the world?

Ruby placed it carefully in a basket, where the old birds brought food to it for several days, until it gained strength and courage to try its wings in an upward flight.

All the sparrow colony seemed interested in the blind bird, and evinced considerable wit or wisdom in their plans for teaching it how to reach the tree where so many of them had made their home.

Relays of sparrows were perched upon a bush, the fence, the tree, all making plaintive calls, which the blind bird answered. After many efforts it succeeded in reaching the first group of friends, and they received it with great demonstrations of delight. Success brought courage, and in a few hours it had reached the tree, guided by the calls of its comrades.

The blind bird is full grown now, but dependent upon the neighborly offices of its friends, which fly down with it every day into the grass under the apple tree, and the afflicted bird waits patiently, while they feed it with the crumbs that we lay there, and a few bugs and worms by way of relish.—Our Animal Friends.

#### LUCINDY LISTENS.

Come, sit by me, Lucindy,  
And hear what I would do,  
Were you my little mother,  
And I a doll like you.

If you a lovely secret  
Should whisper in my ear,  
I would not keep on staring  
As if I did not hear.

And when you sang, Lucindy,  
Your sweet lullabies,  
And said, "The dear is sleeping,"  
I'd try to close my eyes.

Or, 'spose that in the twilight,  
We two were taking tea,  
I would pretend to eat, dear,  
The bread you held for me.

In fact, my dear Lucindy,  
I'd give my brightest curl,  
Were you less than a dolly,  
More like a little girl.

—Esther A. Harding in St. Nicholas.

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### TESTIMONIAL

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### TO THE MUSICAL PUBLIC.

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The Grand Jubilee.  
The Good Time Yet to Be.  
Come in Some Beautiful Dream.  
I'm Thinking Dear Mother of You.  
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## GOD WITHIN.

Who has not heard in the depths of his being the whisper of loftiest instincts, and felt the influence of a resistless power surge up from the mysterious gulf within. They who have dwelt in the silence, they who have dived down to explore the undercurrents of destiny, have brought a few secret jewels from the treasure of truth to the surface. But they who have gone down deepest have touched only the shoals of the hidden life, and they alone know how unfathomable is the sea of infinity on which humanity reposes.

There are those who have drawn themselves away from the life movement of the race, and plunged into the abyss of abstraction with an eagerness to gain for themselves the riches that lie hidden there, and to wrap themselves in the robe of proud intellectualism, without respect to the burden of sorrow that enthalls mankind. But the possession of true knowledge draws man nearer to man, and identifies those who think with those who toil. It becomes the office of the truly wise to consecrate their gifts to the useful service of all, and to infuse the light of their wisdom into the minds of the unawakened. In imagination alone does the gulf exist between the saint and the sinner; for there is an invisible goodness in the heart of the most depraved, and a faint glimmering of wisdom even in the mind of a fool. The man of true power is he who invokes the living streams of life, which descend from the hills of universal nature, and compels them to flow through the barren plains and waste places of earth, as well as through peaceful and fertile valleys where golden harvests wave. Let us not dam up the currents of energy that inflow to us, for in the great reservoir of nature is the essence of all power; and while reaching up with one hand to receive the gifts that are bountifully bestowed, let us ever extend the other to those in the darkness, that they, too, may become conscious of the deeper realities, and receive a foregleam of the higher destiny that awaits them. If we close up the avenues of our mind through which flow the magnetic streams from the mysterious depths, the waters of life will become stagnant within us. If our life be truly in touch with the omnipotent supply, there need be no fear of exhausting our forces by giving to others; the streams that branch out from the clear fountain of wisdom will ever enlarge as they flow; the currents will grow deeper and broader as they blend with the other streams from the same sources of life, finally forming the wide and deep rivers, which carry the burden of many a frail bark, whose white sails would never have been unfurled to the breeze and the heavens, but for the brooklets that flow from perennial sources back there in the mountains.

The mysterious river of life flows on, renewed eternally by crystal streams from the fountain of truth. It flows

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through the dark canyons where the sun never gleams on its waters, as it flows by the great cities where all is activity and glory; it flows through vast deserts where no echo responds to its murmur, as it flows through broad valleys and green pastures where all is gladness and peace; it streams on forever, in search of the sea of universal humanity.

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## A PARAPHRASE.

(W. C. Rheem, in Free Thought Magazine.)

(1 Corinthians, xiii.)

What, though with human and angelic voice I speak, and have not charity, 'tis noise Of clanging cymbal or of sounding brass:

What though I can the things that come to pass

With prophet's ken foretell and understand All mysteries, all knowledge comprehend.

And though, through faith, obedient, I make

The mountains to my will and bid them quake

And move, and have not charity, I still

Am nothing but a man of faith and will.

Though I bestow my goods to feed the poor,

Or at stake the pangs of death endure, And have not charity, my aims and pain

To me, the soul, are profitless and vain. A martyr cannot win a martyr's prize

Though for a cause, yet loving not, he dies.

Charity is kind and suffers long

And patiently injustice, spite and wrong, Is not puff'd up, is not with envy moved.

She vaunteth not herself but, well approved

For modesty, with decency behaves; No evil thinks; not even her own she craves.

Serene, she is not soon to anger stirr'd;

Displeased with evil, loves the truthful word;

In all things faithful, she all things believes;

Enduring hopefully, all things receives.

Events shall contradict what prophets say,

And tongues shall cease and knowledge pass away.

But charity doth never fail: We know

In part and prophecy can only show.

In part the truth, but when perfections here

Imperfect things and crude shall disappear.

In childhood as a child I understood

And thought and spake, discerning dimly good

And bad, but when I came to manhood's day

My childish thoughts and words were put away.

For now but darkly through a glass we see,

Then face to face our interviews shall be. Now Faith and Hope and Charity abide,

But Charity excels all else beside.

## XIV.

What Charity doth prompt be apt to do,

And, docile, her as leader still pursue. Franklin, Pa.

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ing at the portal. When the dear ones

gather at home. Resting under the daisies.

The grand jubilee. My mother's tender

eyes. Dear heart come home. Come in

some beautiful dream. Where the roses

never fade. In heaven we'll know our own.

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## GOD WITHIN.

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### MESSAGES.

The first spirit that comes here is a suicide. He says: "I am well known in New York city and Washington. I am not happy and wish I were back again in earth life. It was a terrible mistake, when I took my own life, but I was crazy with desperation. What shall I do to be happy again? My name is Thomas J. Murry."

To Arthur Sharp, Girard, Kan.—A beautiful spirit now comes and says: "Jennie, Grace and Arthur all send love to you.—Your loving Minnie."

Iver K. Bakke, Sharon, N. D.—Several spirits come here who talk in a language that sounds like Swede or German. I get the names of Catherine, Julia and Zebulan, or it sounds like that.

A spirit now comes who gives the name of Thomas T. S. Timpson, and says: "I passed out at Buffalo, where I am well known in railroad circles." His voice becomes weak; I hear no more.

People in Bismarck, N. D., called me miserly, but I shall haunt my murderer till he confesses the crime and several other ones he has committed, and for fear I would tell on him he killed me.—Simon Welch."

A spirit says: "Alfred is here and William, and we are all happy. As to the 'deals' referred to, I think the last two are the best and will be fruitful of much gain.—William."

This is for W. P. Keller of Safford, Ariz. Ter.

M. E. Ballenbacher, Miamisburg, O.—I hear the names of Mark, Chandler, Chauncey and Elizabeth, all in spirit life. I also get an influence as of a mother, who has tried so hard to reach her son. Several of foreign birth also come to you.

To Howard Nichols, Cresco, Iowa, there comes an uncle, and I hear the names of Howard, Frank and Jessie. The old adage, "A rolling stone gathers no moss," is also presented to me, and the voice says: "Do the best you can where you are."

B. P. Waterman, Fayetteville, Ark.—I hear the name of Benjamin and also Patience. There are several who wish to say a word if opportunity would permit. Jessie is here also and says: "Be brave, you will soon see the end of all your troubles."

To C. L.—While it is practical to allow different spirit friends to give advice on mediumship, it is impossible

for want of space in this department. You should read and practice my instructions in L. of T. of Dec. 16, 1899.—John Williams, Guide."

Ida E. Kelley, Chanute, Kas.—There come several spirits here who wish to communicate. I get the names of Ida, Estella, Edward and John. "Go on with your development and assist him all you can for life is worth living. From your little guide, Eva."

I now get a whirling sensation and hear the following names: Chris Augur and Phil Hay. They both say they were drowned, and want to send word to their parents at Evanston, Ill., and Nutley, N. J. They both come together and seem to have been together when drowned.

To Seth Hunt of Dexter, Ohio, there come several spirits, and two of them answer to the name of Seth. I feel impressed to urge you to look after your health. Your present environments will not permit of such changes and developments you desire, but things will change in 1904."

Oh, I feel so strange. I am carried to a railroad track near McCanna, N. D. I feel a whirling sensation, as of being suddenly stopped in my rapid flight and hurled up in the air and then down to the earth with a crash. The guide gives me the name of Ed A. Donkin, and then all is still, except my deep breathing.

"Tell Ed not to worry, but to do the best he can with what he has undertaken. Martha and Mary and many others are with me and from our spirit home we all join in sending love to those still in earth life. Your mother is here but can not communicate to you now, but will try to do so later on.—Daniel Taylor."

Elizabeth Brown, Maxon, Wyo.—"I am so glad of this opportunity to say a word, altho' you did not give me a special call to do so. Father and mother are here and say they will try and communicate next time. You will yet see brighter days and your spirit guides will assist you if you will only trust them.—Ann Elizabeth."

To Mollie Dunn, Blair, Neb.—We greet you as before. The mistake was made by the medium not understanding the name as written, but we did the best we could to speak it plainly to him." With this I get the names of William, James, Anna, Willie, Sarah and Henry. I also get the name of George Dunn, but no message, only a happy, contented feeling of repose.

"Where am I?" a spirit cries. "My

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## NEWS OF THE WEEK

Mrs. William E. Gladstone died on June 14.

Ex-Senator John Jingle Ingalls has joined the God-in-the-Constitutionists.

Fifty-seven socialist representatives in the German reichstag advocate labor's interest.

A New York judge issued an order restraining the unions from paying their members while on strike.

The electrical inkless printing press, invented in England, is pronounced a marvelous invention by experts.

The organization of anti-foreign Chinese known as the Boxers is believed to have the support of the Chinese government.

An employe of a Russian city packing house has just invented an arrangement for picking poultry by means of electricity.

Ten thousand immigrants landed in New York last week, mostly Poles, Italians and Croats, for the mining regions of Pennsylvania.

The drummers held a convention at New Orleans last month and told how the trusts are knocking them out of jobs at the rate of tens of thousands annually.

W. J. Camp of Denver has written a story of the cliff dwellers. According to Mr. Camp's theory the cliff dwellers were the descendants of the lost tribes of Asia.

Captain Dreyfus, who is living at a villa just outside Geneva, is described as looking in very good health. His face is full and ruddy, but his hair has turned quite gray.

Fourteen carloads of tissue paper-making machinery were shipped by a Beloit manufactory to Shanghai, China. This shipment marks the first American and is probably the only paper machinery ever sent into the celestial empire.

The formal dedication of the Roman Catholic chapel at West Point, over which there has been so much controversy for the past three years, took place June 10. Rev. Father Deshon, superior general of the Paulists, delivered the dedicatory sermon. Secretary of War Elihu Root, Paymaster General Bates, Colonel Mills and other army officials were present.

Boston's registrar of births and marriages recently refused to grant a marriage license to an ill assorted couple who had applied to him. The prospective bride was 74 years old, and had \$50,000 in her own name, while the would-be groom, 32 years of age, was practically penniless.

A New York publishing house is about to bring out a novel by Edward Bellamy, written twenty years ago but hitherto unpublished in book form. "The Duke of Stockbridge," as it is called, is an historical romance, based upon the mutiny of the Massachusetts debtor farmers against the oppression of the money-lenders, which was known as Shay's Rebellion.

The term "Boxers," as applied to the Chinamen who are giving such trouble to the foreign element in that country, means "fisters." They are secretly organized and have grips and signs, the former custom being an unusual one in that country. These people possess a decided antipathy for everything foreign and intend to drive this element of their population out of the country if possible.

Under the operation of the franchise tax law of New York, the validity of which has recently been upheld in court, the aggregate assessed valuation of a dozen different railway, gas and electric companies in New York city will be increased from about \$76,000,000 to over \$219,000,000, or an advance of nearly 190 per cent. In this way, it is assumed, the state and the communities interested may secure indirect compensation for valuable public franchises which have been permanently surrendered to private corporate ownership. But they won't.

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